Context:

Southeast Asians & other newcomers in California's classrooms

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Character Education

Context is published six times during the academic year as a way to provide staff with information and ideas concerning their newcomer students and parents.

While the focus is on Southeast Asians, most articles and resources apply to other newcomer groups as well.

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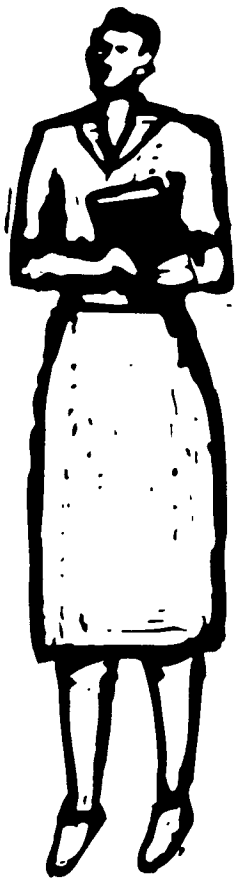


Surveys since the mid-1970s have showed that about three-quarters of the parents favor stronger values education in schools. Sixteen years ago, a Gallup poll determined that 84 percent of parents with school-age children want public schools to provide "instruction that would deal with morals and moral behavior." A recent survey in January, 1996, in Hamilton County, Pennsylvania, showed that 86% of 994 respondents favored moral education in the public schools. (However, since 5,000 surveys were sent out, apathy may be the stronger finding.)

When character education is placed among other school functions, its relative priority is less clear. A 1994 Public Agenda survey on education found that "schools fail to teach religious values" ranked 8th in importance for the general public, 4th for white parents, 5th for black parents, and 1st for traditional Christian parents; among the traditional Christians, 70% favored religious values teaching in schools, compared to 65% for blacks and 51% for whites.

Clashes center on debate over values–what values Americans want to transmit to their children and what role they want the public schools to play in teaching these values. The traditional Christians differ primarily in areas in which children are introduced to other ways of living lives: acceptance of premarital or homosexual sex, profanity in reading materials, tolerance of a broad range of behaviors and lifestyles. New immigrants understand perfectly the dangers to family and cultural values posed by exposure to a school system that strives to reflect the diversity of its population.

The Clinton administration has responded to parental concerns a call for character development, including 1996 grants to California, Iowa, New Mexico, and Utah departments of education to develop effective programs in the public schools.

The implicit curriculum

Ask any teacher; schools have never really stopped teaching values. Each time a teacher disciplines a student for tardiness or cheating, values of punctuality and honesty are taught. When students are taught to treat one another with respect and compassion, values are taught. When students line up and take turns, orderliness and relative rank are taught. Care of the environment, animals, the less fortunate are taught, as is the primacy of the individual over the group. Indeed, nearly everything adults do in schools

communicate a values message of some kind. This "implicit" curriculum of values (what is important?), morality (what is right?), and character (how should a perosn behave?) is still a part of American schooling.

The debate

Critics question whose values are taught. They fear character education may be influenced with far-right or far-left agendas. But character education is not about left or right. It is about right and wrong. It means teaching core values: **honesty, respect, self-discipline, tolerance** and more. It means, in a diverse society, identifying global common core values, a project that is underway by the Institute for Global Ethics.

What's more, the debate can often be reduced to the question of whether vaues education should be explicit or implicit. Parents want to see evidence of character education.

The history

Philosophical debate on moral development and character formation extends back to Aristotle's Ethics and Socrate's Meno. In the 17th century, English philosopher John Locke advocated education as education for character development. This theme was continued in the 19th century by English philosphers John Stuart Mill "development of character is a solution to social problems and a worthy educational ideal" (Miller & Kim, 1988) and Herbert Spencer "education has for its object the formation of character" (Purpel & Ryan, 1976). John Dewey was a major proponent in the 20th century; he saw moral education as central to the school's mission (Dewey, 1934). The question is not whether or not children should learn the culture's core values; the question is where such instruction should take place—at home, at church, by the media, or by the schools.

The vast array of European peoples who settled the American colonies brought a commitment to moral education and a variety of approaches to the task. While French and Spanish settlers brought Catholicism to the New World, northern European Protestants did the most to give moral education its character in the original 13 colonies. The 19th century brought an insistence on rigid self-restraint, moral purity, and cultural conformity. Public schools became the preferred educational institutions for most citizens as state systems expanded rapidly. A movement to establish nonsectarian schools grew out of Protestant social thought and modes of organization. At the same time, Sunday schools appeared to bring Christian discipline and discipleship. As the schools of the late 19th and early 20th centuries expanded their functions, moral education was forced to compete for a place in an increasingly crowded curriculum. At this time, however, there was a general values uniformity to the different groups who made up America's population, and the need to bridge differences did not register; the schools passed on the core American cultural values and morality of the times to the next generation.

Character education values:

- Honesty
- Tolerance
- Generosity
- Helpfulness
- Justice
- Freedom of choice
- Freedom of speech
- Courage
- Conviction
- Kindness
- Honor
- Good citizenship
- Sound use of time & talent
- Individual rights
- Equal opportunity.

Beginning in the 1920s, the educated classes in America repudiated moral improvement as it had been defined during the preceding century. Child rearing views began to change in the 1920s. Character development was replaced with personality development. By the 1960s, the baby boom generation had come of age. The psychology of radical individualism and the philosophy of individual rights triumphed. Law becomes more important as informal (family and church) social control becomes less important.

By the 1940s the role of moral education began to erode. Educational psychology, rather than philosophy, had been the basis of teacher training; in most cases, educational psychology focuses on individual, separated from the social context (Ryan, 1989). Throughout the 1960 and 1970s, schools either adopted neutrality with regard to moral questions or became indifferent to them, in keeping with the humanistic bent to society in those times that denigrated the importance of group upon the behavior of the individual.

What is values education?

Values are defined in literature as everything from eternal ideas to behavioral actions. As used here values refer to criteria for determining levels of goodness, worth or beauty. Once values are developed and internalized, they provide an important filter for selecting input and connecting thoughts and feelings to action. Values are culture-dependent, learned from others and shared with others who are members of the same group.

Values education is an explicit attempt to teach about values and/or valuing. There are five basic approaches to values education: inculcation, moral development, analysis, values clarification, and action learning. (Superka, D., Ahrens, C., & Hedstrom, J. (1976). (Social Science Education Consortium.)

1–Inculcation

Educators from this perspective see values as socially or culturally accepted standards or rules of behavior. Valuing is therefore considered a process of the student identifying with and accepting the standards or norms of the important individuals and institutions within his group. The student "incorporates" these values into his or her own value system. These educators take a view of human nature in which the individual is treated, during the inculcation process, as a reactor rather than as an initiator. Extreme advocates believe that needs and goals of society transcend and even define the needs and goals of the individual. (Talcott Parsons, 1951). This view is compatible with Confucian and patriarchal social groups, who consider the group to be more important than the individual.

Advocates who consider an individual to be a free, self-fulfilling participant in society tend to inculcate values as well, especially values such as **freedom to learn, human dignity, justice,** and **self-exploration**. Both the social and individualistic advocates would argue the notion that certain values are universal and absolute.

The inculcation approach depends on direct teaching about values, consistent with memorization and recitation as methods of internalizing ideas. Public schools tend not to use this explicit method, and as a result, the teaching of values appears not to exist.

Several schools of thought providing support for this view would be Talcott Parsons (1951); Sears et al. (1951); and Whiting (1961). The American Institue for Character Education (AICE) (342 West Woodlawn, P. O. Box 12617, San Antonio, TX 78212) has been organized to promote the inculation viewpoint.

2-Moral development

Educators adopting a moral development perspective understand that the products of the human brain develop in stages, as the neural structure becomes more and more interconnected. Using this framework, educators engage students in more and more complex moral reasoning patterns. This approach is based primarily on the work of Lawrence Kohlberg as presented in his 6 stages and 25 "basic moral concepts." This approach focuses primarily on moral values, such as **fairness, justice, equity,** and **human dignity**. Students can comprehend one stage above their current primary stage and exposure to the next higher level is essential for enhancing moral development.

Kohlberg's view of human nature similar to that presented in the ideas of other developmental psychologists such as Piaget, Erikson, and Loevinger. In these approaches, a person's genetic structures and experiences combine to develop the brain, which produces behavior and reasoning about behavior.

The moral development technique most often used is to present a hypothetical or factual value dilemma story which is then discussed in small groups. Students are presented with alternative viewpoints within these discussions which then leads to higher, more developed moral thinking. There are three critical variables that make a dilemma appropriate.

- The story must present "a real conflict for the central character", include "a number of moral issues for consideration" and "generate differences of opinion among students about the appropriate response to the situation."
- A leader who can help to focus the discussion on moral reasoning, and who can successfully align the discussion to be just one level beyond the students' level of development.
- A classroom climate which encourages students to express their moral reasoning freely (Gailbraith & Jones, 1975, p. 18).

This view is similar to the the inculation approach in that moral principles are assumed to be universal, but different in that values are considered relative to a particular environment or situation and are applied according to the cognitive development of the individual. This approach allows for a diversity of values, but recognizes that the process of moral development is universal. Its focus is the individual.

Book of Common Virtues

- courage,
- perseverance,
- responsibility,
- work,
- self-discipline,
- compassion,
- faith,
- honesty,
- loyalty,
- friendship.

William J. Bennett

School-based character development program

- responsibility,
- honesty,
- respect,
- integrity
- hard work,
- justice,
- courage,
- compassion

(Character Education Study, January 1996)

Schools of thought providing support for this view include: Piaget, 1958; Sullivan, 1957; Loevinger et al., 1970; and Kohlberg, 1966.

3-Analysis

This approach to values education was developed mainly by social science educators. The approach emphasizes rational thinking and reasoning. The purpose of the analysis approach is to help students use logical thinking and the procedures of scientific investigation in dealing with values issues. Students are urged to provide verifiable facts about the correctness or value of the topics or issues under investigation. A major assumption is that valuing is the cognitive process of determining and justifying facts and beliefs derived from those facts. This approach concentrates primarily on social values rather than on the individual moral dilemmas presented in the moral development approach.

The rationalist (based on reasoning) and empiricist (based on experience) views of human nature seem to provide the philosophical basis for this approach. Its advocates state that the process of valuing can and should be conducted under the 'total authority of facts and reason' (Scriven, 1966, p. 232) and 'guided not by the dictates of the heart and conscience, but by the rules and procedures of logic' (Bond, 1970, p. 81).

The teaching methods used by this approach generally center around individual and group study of social value problems and issues, library and field research, and rational class discussions. These are techniques widely used in social studies instruction. There are a variety of intellectual operations frequently used. These include:

1. stating the issues;
2. questioning and substantiating in the relevance of statements;
3. applying analogous cases to qualify and refine value positions;
4. pointing out logical and empirical inconsistencies in arguments;
5. weighing counterarguments; and
6. seeking and testing evidence.

Schools of thought providing support for this approach include the following: Ellis, 1962; Kelly, 1955; Pepper, 1947; Scriven, 1966.

Public character

- *self discipline,
- *respect for individual worth,
- *concern for the well being of others,
- *civic-mindedness,
- *patriotism,
- *civility,
- *respect for law,
- *honesty,
- *courage,
- *persistence,
- *critical-mindedness,
- *willingness to negotiate and compromise.

Private character

- *civility,
- *courage,
- *self-discipline,
- *persistence,
- *concern for the common good,
- *respect for others,
- *punctuality,
- *personal responsibility,
- *temperance,
- *empathy,
- *moral integrity,
- *tolerance.

The Role Of Civic Education: A Report Of The Task Force On Civic Education. The Second Annual White House Conference On Character Building For A Democratic, Civil Society. Washington, D.C. May 1920, 1995

4-Values clarification

The values clarification approach arose primarily from the humanistic education movement as it attempted to implement the ideas and theories of Gordon Allport, Abraham Maslow, Carl Rogers, and others. The central focus is on helping students use both rational thinking and emotional awareness to examine personal behavior patterns and to clarify and actualize their values. It is believed that valuing is a process of self-actualization (the highest level of Maslow's hierarchy of needs) involving the subprocesses of choosing freely from among alternatives, reflecting carefully on the consequences of those alternatives, and prizing, affirming, and acting upon one's choices. Values clarification is based predominately on the work of Raths et al. (1966), Simon & Kirschenbaum (1973), and Simon et al. (1972).

Whereas the inculcation approach relies generally on outside standards and the moral development and analysis approaches rely on logical and empirical processes, the values clarification approach relies on an internal cognitive and affective decision-making process to decide which values are positive and which are negative. It is therefore an individualistic rather than a social process of values education.

Within the clarification framework a person is seen as an initiator of interaction with society and environment. The educator should assist the individual to develop his or her internal processes, thereby allowing them, rather than external factors, to be the prime determinants of human behavior; the individual should be free to change the environment to meet his or her needs.

Methods used in the values clarification approach include large-and small-group discussion; individual and group work; hypothetical, contrived, and real dilemmas; rank orders and forced choices; sensitivity and listening techniques; songs and artwork; games and simulations; and personal journals and interviews; self-analysis worksheet. A vital component is a leader who does not attempt to influence the selection of values. Like the moral development approach, values clarification assumes that the valuing process is internal and relative, but does not posit any universal set of appropriate values.

This approach is opposite to the inculcation approach.

Schools of thought providing support for the values clarification approach include: Allport, 1955; Asch, 1952; Maslow, 1970; Moustakas, 1966; G. Murphy, 1958; Rogers, 1969.

5-Action learning

The action learning approach is derived from a perspective that valuing includes a process of implementation as well as development. That is, it is important to move beyond thinking and feeling to acting. The approach is related to the efforts of some social studies educators to emphasize community-based rather than classroom-based learning experiences.

Advocates of the action learning approach stress the need to provide specific opportunities for learners to act on their values. They see valuing primarily as a process of self-actualization in which individuals consider alternatives; choose freely from among those alternatives; and prize, affirm, and act on their choices. They place more emphasis on action-taking inside and outside the classroom than is reflected in the clarification process.

Values are seen to have their source neither in society nor in the individual but in the interaction between the person and the society; the individual cannot be described outside of his or her context. The process of self-actualization, so important to the founders of the values clarification approach, is viewed as being tempered by social factors and group pressures.

Many of the teaching methods of similar to those used in analysis and values clarification. Two unique techniques are skill practice in group organization and interpersonal relations and action projects that provide opportunities to engage in individual and group action in school and community.

Schools of thought providing support for the action learning approach include: Dewey, 1939; Bigge, 1971; Lewin, 1935; Adler, 1924; Horney, 1950; Sullivan, 1953; Blumer, 1969.

Summary: individual or group?

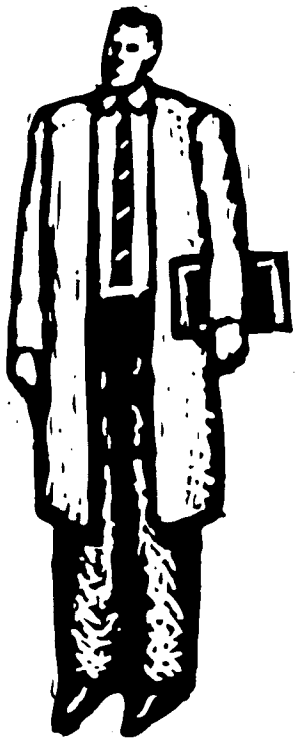
In summary, each of the approaches to values education has a view of human nature, as well as purposes, processes and methods used in the approach. For example, the inculcation approach has a basic view of human nature as a reactive organism, one that learns by taking in and memorizing the ideas of others. The analysis and values clarification approaches, on the other hand, view the human being as primarily active. In these more implicit approaches, the individual develops conclusions about his/her own behavioral choices, and is guided rather than taught. The moral development approach views human nature as going back and forth betwen active and reactive, whereas the action learning approach views human nature as interactive.

12 Universal values

honor
honesty
truthfulness
kindness
generosity
helpfulness
courage
convictions
justice
respect
freedom
equality

Megaskills

confidence,
motivation,
effort,
responsibility,
initiative,
perseverance,
caring,
teamwork,
common sense,
problem solving.



Character development

Campbell and Bond (1982) state that the following major questions to be addressed when focusing on character development:

1. What is good character?
2. What causes or prevents it, and how can it best be developed?

Defining character development

Character development traditionally has focused on those traits appropriate for the industrial age: obedience to authority, work ethic, working in group under supervision, etc. However, as has been discussed previously, modern education must promote character appropriate for the information age: **truthfulness, honesty, integrity, individual responsibility, humility, wisdom, justice, steadfastness, dependability**, etc. It is important for educators to define expected skills and competencies for being successful in the family, work, social, and other environments in which they will participate in this modern age and to include those aspects of character and moral development which are deemed important.

Most educators' training in moral/character education comes from their religious and civil backgrounds (Ryan, 1989). Therefore, the selected moral and character traits must compliment good character as defined by the major world religions since all are represented in American public schools. Any understanding of moral education reflects views of human nature and development, of the innate potentialities which a child can be brought up to realize (Simpson, 1989) and these are heavily influence by our views of spirituality. In the end, the desir-

ability of development rests on a consensus of subjective judgments about what human qualities are desirable.

There is much agreement that educators ought to enable individuals to live a good life; however, there is also a commonly held view that government, and consquently, public schools, ought to be neutral on defining the good life (Rawls, 1971). This neutrality is appropriate only in so far as we lack knowledge or simply disagree about the good. There is enough evidence from a wide variety of sources to develop a consensus around a relatively small number of moral and character traits (perhaps 25 or 30) that can be the focus of a K-12 educational program.

Influences on character development

The major influences on the moral development and behavior of youth in contemporary America may come from the following general sources:

1. heredity
2. early childhood experience
3. modeling by important adults and older youth
4. peer influence
5. the general physical and social environment
6. the communications media
7. what is taught in the schools and other institutions
8. specific situations and roles that elicit corresponding behavior.

These sources of influence are listed in approximate order of least tractable to most tractable in order to suggest why we often seek solutions to social problems through schools (Campbell & Bond, 1982).

Core values

- •Caring
- •Civic virtue and citizenship
- •Justice and fairness
- •Respect
- •Responsibility
- •Trustworthiness

(Fund for the Improvement of Education: Partnerships in Character Education, 1996)

Major influence on youth?

1950s	1980s	1990s
home	home	peers
school	peers	media
church	media	home
peers	**school**	**school**
media.	church	church

Clearly, changes in school curriculum and approach will have less impact today than it might have had in the 1950s.

Major causes of civil/uncivil behavior

A recent (1996) US News and World Report survey found that "civility" (or lack of it) is most influenced by :

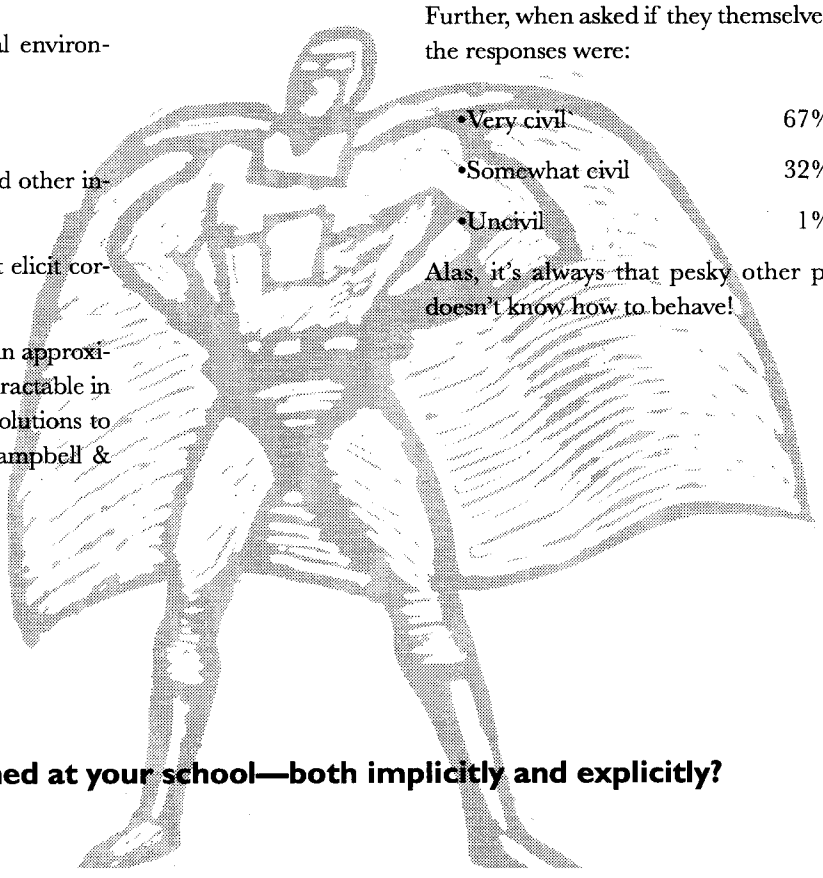
•politicians	73%
•TV	69%
•Rock music	67%
•Talk radio	52%
•School	33%

Whose problem is it?

Further, when asked if they themselves were civil, the responses were:

•Very civil	67%
•Somewhat civil	32%
•Uncivil	1%

Alas, it's always that pesky other person who doesn't know how to behave!



What core values are learned at your school—both implicitly and explicitly?

Common Moral Elements

Most societies have had customs or laws forbidding murder, bodily injury, or attacks on personal honor and reputation. Property rights also exist in some form almost everywhere.

Societies rely on rules that define elementary duties of doing good and furthering the welfare of the group. Within the family, there are roles for looking after children, and kfor supporingt and protecingt their group. In turn, grown-up children are expected to provide care for their aging parents. Helping more distant relatives is also considered a duty in some places, depending on the extent of kinship ties.

In societies where the major religions—Judaism, Christianity, Islam, and Buddhism—are predominant, the duty of helping the needy and the distressed has been implanted. These obligations extend beyond family to acquaintances and even strangers. Telling the truth and keeping promises are also widely regarded as duties, though they are sometimes withheld from strangers.

In the last 200 years, modern nations have evolved a kind of universal ethic that originated with ideas about human rights to life, liberty, and property that developed during the period of the Enlightenment. Whether honored in practice or not, there is at least an acceptance of the notion that the lives of human beings are meant to be improved by abolishing disease, poverty, and ignorance.

Confucianism

jen—sympathy or "human-heartedness,"
li—etiquette, ritual, respect for elders, those with higher status,
harmony (between individuals, with families, with society, with nature)
filial piety,
benevolence,
loyalty,
flexibility.

To put the world in order, we must first put the nation in order; to put the nation in order, we must first put the family in order; to put the family in order, we must first cultivate our personal life; we must first set our hearts straight. (Confucius)

Buddhism

"eightfold noble path"
right views,
right resolve,
right speech,
right action,
right livelihood,
right effort,
right mindfulness,
right concentration.
moderation/harmony,
"making merit" (good deeds that lead to a better next life).

Islam

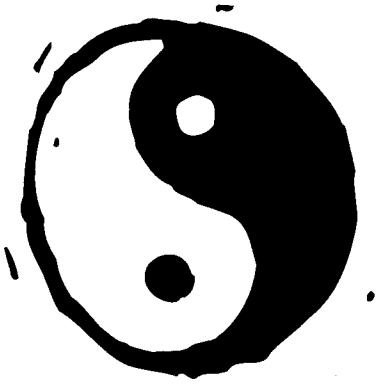
humility,
modesty,
control of passions and desires (self-discipline),
truthfulness,
integrity,
patience,
kindness,
honor,
respect for parents,
steadfastness,
charity,
generosity,
mercy,
sympathy,
courage,
respectful of all life,
civic-mindedness.

Christianity

10 commandments
faith
hope
charity (love for others)
prudence
temperance
courage
justice
mercy
self-sacrifice
forgiveness
repentence

Judaism

10 commandments (plus as many as 603 more),
faith
hope
responsibility (for self, community, world),
caring
compassion
respect
action
justice



Character Education by the Book

Two teachers tell you how they use literature to explore universal values. (Claudia Logan, Scholastic, Inc.)

If someone were to ask you whether you include character education in your curriculum, you might pause before answering. But if you were asked whether you address issues of **respect, honesty, loyalty,** and **tolerance** with your students, your response would most likely be yes.

In this article you'll meet two teachers—Penny Levy from Pittsburgh, Pennsylvania and Jean Johnson of Boston, Massachusetts—who explore these basic values, harnessing the power of literature and discussion to help students grapple with difficult questions about friendship, courage, and fairness.

At East Hills International Studies Academy, a public magnet school in Pittsburgh, Pennsylvania, reading/language arts teacher Penny Levy works with third and fourth graders using the Heartwood Program, a trade-book-based curriculum designed around **seven universal values: courage, loyalty, justice, respect, hope, honesty** and **love.** Jean Johnson, who teaches first grade at the Advent School in Boston, selects books to address the same values as Penny does, though she doesn't use a structured program.

Choosing books

"Using books to teach character education works," says Jean. "Good literature serves as a neutralizer in a discussion about character and ethics," she says, "and students can comfortably discuss the problems and choices faced by a book's character without the sting of infringing on anyone's personal beliefs or background." But, Jean cautions, careful thought has to go into choosing books that will inspire students to consider and express different perspectives. When making your selections, Jean and Penny both advise that you look for books that: feature children making difficult choices; enrich children's experiences with other cultures; explore problems children can grasp; and are not written around a particular message or an obvious choice.

Naming specific character attributes

Penny sees her role in book discussions as that of a neutral facilitator. As part of the Heartwood approach, the children name specific attributes they see in a character, using a vocabulary they all share. This helps children identify behaviors in characters—and in life—that express these traits. In time, children apply what they've learned to their own choices.

Using visual aids

When Jean leads a discussion, she likes to use charts at certain points to frame children's comments and to build connections between literature and kids' lives. After discussing *Sheila Rae, the Brave* by Kevin Henkes and *Brave Irene* by William Steig, Jean invites students to list on a big chart all the things they have done that showed courage. Children added tree climbing, swimming in deep water, and taking a turn on a scary ride at a park. Then Jean switches direction. "Those are all situations where you were brave about something that you did that was physical," she says, running an index finger down the list. "Can you think of a situation at home or somewhere else where you were brave but where you didn't have to do something physical like climb a tree?"

Children mention not being afraid of the dark or meeting a dog for the first time. When their ideas fill the chart, Jean redirects her class to consider more "feeling situations" and asks the class if they could think of a time in which someone had to be brave with a person or a group.

A student mentions Tomie dePaola's *Oliver Button Is a Sissy*, a story about a boy who isn't afraid to play with dolls. Soon the children are comparing notes on whether boys and girls really can do all the same things. Jean lets the conversation flow.

Jean believes that helping children see how missing information can misinform—and how basing an opinion on a single experience can lead to misunderstandings—is one of the most important things teachers can do to broaden children's thinking [analysis approach].

The issues of everyday life

While Jean and Penny know in advance many of the books and positive attributes they plan to address during the year, they're very aware that discussions about these concepts are most ef-

fective when linked to the everyday life of the classroom.

Jean's first graders, for example, often have a hard time sharing math manipulatives and other materials during the first few months of school. Jean reads aloud Harriet's *Halloween Candy* by Nancy Carlson, a book about sharing candy, and follows it up by reading *Bet You Can't* by Penny Dale, which is about sharing chores.

From there, Jean and her students move on to a story like *My Mama Needs Me* by Mildred Pitts Walter, about a family with a new baby, to explore how sharing is connected to the concept of love. Jean reads these books and others over a period of a few days, or even a few weeks. "Then, throughout the year, we might revisit some of these books and concepts, as things happen," says Jean, stressing that her students "are able to bring more of their experiences and insights to issues they have previously discussed." [Notice the implicit teaching—arranging the conditions and the guiding of ideas towards conclusions, rather than direct teaching as is done in the inculcation approach.]

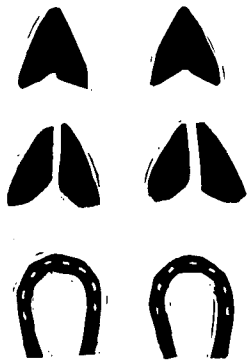
Using the Heartwood Program, Penny Levy also links the discussion of a universal attribute to the familiar terrain of students' experiences. Recently, she led a talk about Demi's *The Empty Pot*, a Chinese folktale about honesty.

After reading the story, Penny asked students: "Have you ever worried about a time when you had to tell the truth but knew you might get into trouble?" Penny encouraged them to think about their responses before talking, and to share something only if they felt comfortable. After a few minutes, Penny asked them to share their stories with a partner.

Going beyond the books

In addition to guiding class discussions, Penny and Jean give their students opportunities to reflect individually on their reading, often by writing their response to a story in a journal. Kids also work with partners or in small groups, writing together, talking together, sharing book-journal entries, and creating book-based projects such as murals, poetry, and stories.

Penny and her third graders also tie community-service activities to their reading. [This is drawn from the action learning approach.] "Once a month we celebrate the attribute we've been reading about with an activity," says Penny. "When we explored hope, students said they hoped things would be better for people who were struggling, so they donated vegetables to a soup kitchen."



Jean and Penny also work hard to practice what they espouse. "Kids learn so much from the way we treat them," says Penny. "They are always watching us. I am much more aware of what I am modeling now that I've worked with the Heartwood Program." Penny feels the changes in her teaching are subtle, but profound. "I am more consistent and more aware of being fair," she observes. [An evaluation of whether or not schools teach values must include an examination of this implicit approach to values education—an environment that models and uses the precepts of good character.]

The parent connection

Penny and Jean both use newsletters to update parents on books the children are reading and attributes or issues being discussed. Both recommend books for parents to read to their children. The Heartwood Program includes discussion questions for parents, to go along with the books. Jean prefers to let such conversations between parents and their children develop on their own.

Penny invites parents to come to the classroom to read books and share their own stories. "One mother had struggled to become an attorney while working and raising a family," says Penny. "She had a difficult time balancing everything, but she passed the bar and is now a practicing attorney. She talked to students about justice, but when my students heard her story, they told her she is an example of courage and hope."

Neither teacher has ever experienced any resistance from parents, in part, they believe, because of the ongoing communication between home and school, and because it is made clear that no classroom discussion will infringe on a family's beliefs or personal values.

When talk spins out of control

What do you do when a student says something insulting or prejudicial during a book discussion? Lynn Murphy, director of the Reading for Real literature program at the Developmental Studies Center in Oakland, California, shares

her techniques.

1. Politely ask the student what experience or facts he or she is basing the opinion on. Guide him or her to see how this viewpoint might change with more information. [Analysis approach.]
2. Stop the discussion and ask the class to imagine that someone who might be hurt by a remark is sitting in on the discussion. [Moral development approach.]
3. If the comments are really out of line, it is reasonable for you to tell the student that the comments are inappropriate for school and ask him or her to stop.

Why character development counts

A talk with Eleanor Childs, founder of the Heartwood Institute, a nonprofit ethics program that uses multicultural literature to help children understand the attributes of courage, loyalty, justice, respect, hope, honesty, and love.

Q: *What led you, as a practicing lawyer, to start the Heartwood Institute?*

A: After practicing criminal defense law for 15 years, I got very discouraged because I was working with a lot of death-penalty cases. I began to defend juveniles, because with juvenile law there is the opportunity to show why a child is amenable to treatment. So there is some hope in the system. But I was still dealing with some terrible crimes. In one case five boys tied an elderly couple to two chairs facing each other and then slit their throats. When I asked them about what they had done, one boy criticized another for not having the courage to do some particular part of the murder. I began to wonder what they thought courage was. I saw the same confusion over terms like respect and loyalty. Hope seemed the hardest concept for them to grasp.

Q: *What did you decide?*

A: At first I blamed TV, which does play a part in some of the violence we see. I blamed drugs and the breakdown of the family, but then I began to think a lot about culture and about how so much of our understanding of character comes from stories. I began to read Native American and Chinese tales and other cultural stories. Since the beginning of time, wisdom has been passed from the elders to the young through stories. These living histories hold the key to life and the important lessons that keep a society strong. We have exposed our children to violent images without the guidance and nurturing needed to help them make hard decisions and choices. Children have big hearts if developed with care, and they must be helped to understand that the mind must work along with the heart—that they need to think before acting. This impulsive acting, by the way, is not limited to inner-city youth. We must all gather our children around the campfire.

Q: *How did this lead you to Heartwood?*

A: At the time, one of my children had a wonderful first-grade teacher named Pat Woods, who got everyone in her class excited about reading. Meanwhile, I was watching the crime rate escalate and waiting for the government to take some action. I realized that a grassroots approach would create the firmest base. I turned to Pat and called in two elementary master teachers who were eager to contribute to a curriculum focused on ethical understanding and character development. We studied Lawrence Kohlberg, Jean Piaget, Carol Gilligan, and all the experts. We knew our curriculum should use fine multicultural literature. We read mountains of children's stories and commentaries on character education. For years we met every week around a kitchen table and tried to figure out which values on our list of 58 were universal. We settled on seven: **courage, loyalty, justice, respect, hope, honesty, and love.** The program we piloted in the Pittsburgh school system has grown from there.

Q: *What do you say to people who feel character education doesn't belong in school?*

A: School is the perfect place—as a support to the home—for this kind of education to happen because of the time quotient. Children really need to learn these basic concepts as early as possible. These are basic universal ideas that teachers already deal with every day. We are not asking teachers

to take over the role of parents. We're using the program in fact to draw parents into the school.

Resources

Developmental Studies Center conducts research and develops programs that address children's ethical, social, and intellectual development. The center's Reading for Real program is a literature-based curriculum for elementary school children.
2000 Embarcadero, Suite 305, Oakland,CA 94606-5300; (510) 533-0213, (800) 666-7270.

Center for the Advancement of Ethics and Character at the Boston University School of Education offers information concerning teachers' important role in the education and development of students' character.
605 Commonwealth Ave., Room 356, Boston, MA 02215; phone: (617) 353-3262, fax: (617) 353-3924.

Educators for Social Responsibility (ESR) offers instructional materials and teacher training on character education, conflict resolution, and violence prevention.
23 Garden St., Cambridge, MA 02138; (800) 370-2515.

The Heartwood Institute uses literature to help children understand universal character attributes. See text for details.
425 N. Craig St., Suite 302, Pittsburgh, PA 15213; (800) 432-7810.

Uncle Noel's Fun Fables Program

A K-5 Character Education resource for classroom use with parental involvement. Using FABLES, as in the oral tradition, to create discussion of basic core values such as: **responsibility, self-respect, honesty, tolerance, compassion** and **civic duty**. The classroom kit contains a collection of 24 original modern fabls, plus,a teacher's guide and parent storybook. A parent storybook, given to each child, is sent home with each week's story. Parents are encouraged to read and discuss the assigned fable with their child. Critical questions follow each story and serve as a guide for parent reinforcement of the values presented.
Classroom Kit $130.00 + 6% shipping, Parent Books (12 or more) $6.96 + 6% shipping; single copy $8.95 + $2.00 shipping AESOP SYSTEMS Publishing Company, P.O. Box

Values and Character Education

A new values and character education program is now available for public elementary schools. The teacher component features WiseQuotes, an easy-to-use multicultural class curriculum that uses quotations from historical figures to teach values and build important life skills, such as **honesty, conflict resolution,** and **tolerance**. For more information or to review WiseSkills materials, contact Seth Schapiro at Legacy Learning at 818-441-7944.

California, Iowa, New Mexico, Utah Receive Character Education Grants

"We are a diverse nation reflecting cultures and religious traditions from all over the world," said U.S. Secretary of Education Richard W. Riley. "Yet, as Americans, we share many common values that our children should learn. Of course, character building begins at home and in churches, but schools can play an important role in supporting parents and in ensuring that these core American values are communicated and reinforced." Riley said there is general consensus that children should learn such aspects of character as **respect, hard work, fairness, responsibility** and **trustworthiness**.

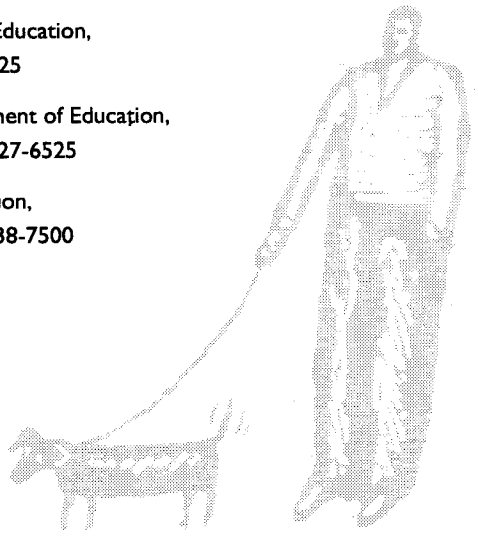
The state education agencies will work with local school districts to develop curriculum materials or provide teacher training. Each state also will operate an information clearinghouse on character education.

California State Department of Education,
Glen W. Thomas (916) 657-4874

Iowa State Department of Education,
Troyce Fisher (515) 357-6125

New Mexico State Department of Education,
Patricia Concannon (505) 827-6525

Utah State Office of Education,
Nancy N. Mathews (801) 538-7500



UNIVERSAL DECLARATION OF HUMAN RIGHTS

United Nations, December 10, 1948

Article 1. All human beings are born **free and equal** in dignity and rights.

Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as **race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth** or other status.

Article 3 Everyone has the right to **life, liberty and security of person.**

Article 4 No one shall be held in slavery or servitude.

Article 5 No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6 Everyone has the right to recognition everywhere as a person before the law.

Article 7 All are **equal before the law** and are entitled without any discrimination to equal protection of the law.

Article 8 Everyone has the right to an **effective remedy** by the competent national tribunals.

Article 9 No one shall be subjected to arbitrary arrest, detention or exile.

Article 10 Everyone is entitled in full equality to a **fair and public hearing** by an independent and impartial tribunal.

Article 11 Everyone charged with a penal offence has the right to be **presumed innocent until proved guilty** according to law in a public trial at which he has had all the guarantees necessary for his defence.

Article 12 No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation.

Article 13(1) Everyone has the right to **freedom of movement and residence** within the borders of each state. (2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14 Everyone has the right to seek and to enjoy in other countries asylum from persecution.

Article 15 Everyone has the right to a **nationality.**

Article 16 (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to **marry and to found a family**. They are entitled to equal rights as to marriage, during marriage and at its dissolution. (2) Marriage shall be entered into only with the free and full consent of the intending spouses.

Article 17 (1) Everyone has the right to **own property** alone as well as in association with others. (2) No one shall be arbitrarily deprived of his property.

Article 18 Everyone has the right to **freedom of thought, conscience and religion**; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19 Everyone has the right to **freedom of opinion and expression**; this right to freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers

Article 20(1) Everyone has the right to **freedom of peaceful assembly and association**. (2) No one may be compelled to belong to an association

Article 21(1) Everyone has the right to **take part in the government** of his country, directly or through freely chosen representatives. (2) Everyone has the right of equal access to public service in his country. (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22 Everyone, as a member of society, has the right to **social security** and is entitled to realization, through national effort and international co-operation and resources of each State, of the economic, social and cultural rights indispensable for his dignity and free development of his personality.

Article 23(1) Everyone has the right to work, to **free choice of employment**, to just and favourable conditions of work and to protect against unemployment. (2) Everyone, without any discrimination, has the right to equal pay for equal work. (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.

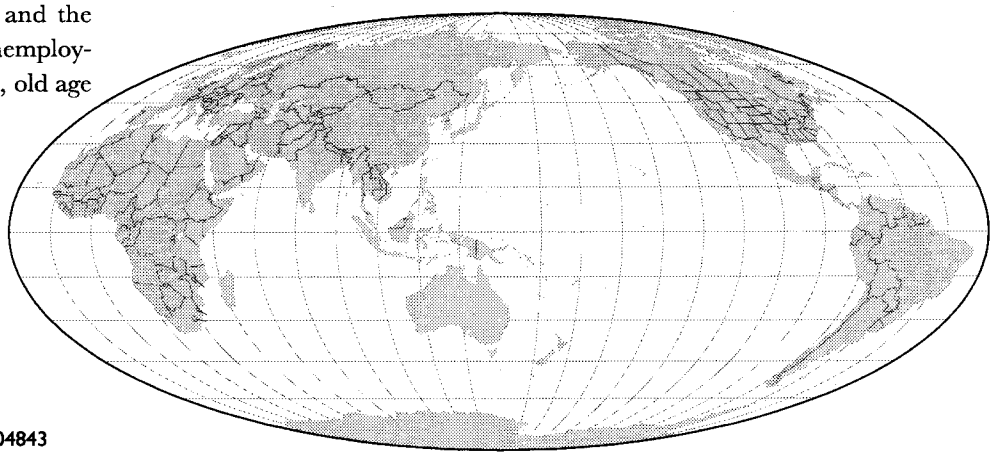
Article 24 Everyone has the right to **rest and leisure**, including reasonable limitation of working hours and periodic holidays with pay.

Article 25 (1) Everyone has the right to a **standard of living adequate for the health and well-being** of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. (2) All children, whether born in or out of wedlock, shall enjoy the same social protection

Article 26 (1) Everyone has the right to **education**. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall **promote understanding, tolerance and friendship** among all nations, racial or religious groups, and shall further the activities of the United nations for the maintenance of peace.

Article 27 (1) Everyone has the right freely to **participate in the cultural life of the community**, to enjoy the arts and to share in scientific advancement and its benefits.

Article 29 Everyone has the **duties to the community** in which alone the free and full development of his personality is possible.



Global Values Survey

The Institute For Global Ethics, Camden, Maine 04843

We are currently carrying out a multi-country survey of values and ethics to help us understand the core values that unite various cultures, as well as the different ways each culture defines an ethical decision. The pilot survey, carried out among business leaders in Japan, India, and the United States, has been completed.

We're now laying plans to launch a full-scale survey in 12 nations. This ongoing cross-cultural study of ethical values uses contemporary survey-research techniques to discover the similarities and differences in moral attitudes and beliefs across a number of countries.

Human themes

Respect, cross-culturally (a work in progress...)

Culture	Behavior	Language
Vietnamese	Care for parents (filial piety). Obedience to parents, others. Avoid answering parents with opinions or arguments. Avoid direct eye contact. Avoid making the other person uncomfortable. Avoid asking questions. Visit the respected person on New Year's (Tet).	*I, you, he/she, they, we* (pronouns and terms of reference) are chosen from alternatives depending on relative age and status of the other person. Likewise with certain verbs and terms for "yes", "no." Kính (a word part for respect) kính già yêu trẻ (respect family love offspring) kính trong (respect, to elders) tôn kính (respect, to teacher) kính mến (respect, same level) sùng kính (revere) kính phục (admire, as a hero)
Chinese	Similar to Vietnamese (Confucian basis).	Similar to Vietnamese.
Hmong	Similar to Vietnamese. (Confucian basis).	No status-based pronouns. Use of kinship terms for terms of respect ("grandfather," "uncle"), as in Vietnamese and Chinese. *Hwm* (respect, for elder, parent, authority) Hwm ntuj teb thiaj tau ntuj ntoo. Hwm niam txiv thiaj tau zoo (respect sky earth then sky protect head) (respect mother father then get good) *Xwv* (respect, as in your words or ability)
Middle class white American	Listen to elders, superiors (eye contact indicates attention). Be punctual; don't keep the other waiting. Defer to the other.	Avoid interrupting. Use of terms like "ma'm", "sir." Avoid use of slang: "yes" rather than "yeah." Use of title with family name: Mr., Dr., Ms.
Adolescent "street" culture	Demonstrate "no-challenge" by avoiding eye contact, keeping lots of space in between, avoiding gestures. Imitate dress, ornamentation, gestures, gait. Defer to, listen to (obey)	Use of "inside" vocabulary appropriately.
Other		

Use a chart like this to begin exploring the ways in which respect is indicated (and comprehended) in different cultural groups. (A group is cultural if they share common learned behaviors, beliefs, values.) To find signs of respect, look for situations of disrespect. A good place to begin is with the language; are there words for the same concepts? are the meanings slightly different? are there several words in one language that equal one word the other?

Skills Page

TEAMWORK

One cannot help many, but many can help one (Chinese).

Two heads are better than one (English).

In the forest, tree leans on tree, in a nations, man on man (Yugoslav).

One stake does not make a fence (Lao).

A chain is no stronger than its weakest link.

When spider webs unite, they can tie up a lion (Ethiopia).

EFFORT

No sweat, no sweet (Scottish).

Not the butterfly but the bee produces honey (Greek).

Talk does not cook rice (Chinese).

A sleeping cat cannot catch a rat (India).

INITIATIVE

The thirsty person goes to the well, not the well to him (Hindustan).

The bird on the wing finds something, the sitting bird nothing (Swedish).

A man who does not leave his hut will bring nothing in (West Africa).

RESPONSIBILITY

As you sow, so shall you reap (Bible).

Do the right thing (Spike Lee).

The buck stops here (Harry Truman).

CONFIDENCE

The man who has mounted an elephant will not fear the bark of a dog (India).

PERSEVERANCE

Three feet of ice are not frozen in one day (Chinese).

A bar of iron, continually ground, becomes a needle (Chinese).

Little strokes fell large oaks (English).

Practice makes perfect (English).

Fall seven times, stand up the eighth time (Japanese).

Hair by hair, you can pluck out the whole beard (Russian).

The monkey learns to jump by trying again and again (West Africa).

A diamond is a piece of coal that stuck to the job.

CARING

Hold a true friend with both hands (Nigeria).

Friends of our friends are our friends (Zaire).

COMMON SENSE

Don't judge a book by its cover (English).

Do not dress in clothes made of leaves when going to put out a fire (Chinese).

The fox invited the chicken to dinner; the chicken politely declined (Greek).

If you put it in the tank do not seek it in the well (India).

Before you buy shoes, measure your feet (West Africa).

PROBLEM SOLVING

Nothing is particularly hard if you divide it into small jobs. (Henry Ford).

The best way to have a good idea is to have lots of ideas. (Linus Pauling).

MOTIVATION

Every journey of a thousand miles begins with a single step (Chinese).

If you wish to learn the highest truth, you begin with the alphabet (Japanese).

CHARACTER DEVELOPMENT Resources

William G. Huitt, Valdosta State University, Valdosta, GA, August, 1994, using ERIC & PsyLit resources, edited and added to by the editor.

General

Astin, Alexander W. (1992). Values, Assessment, and Academic Freedom: A Challenge to the Accrediting Process. *North Central Association Quarterly*, 67(2), 295-306. **Citizenship, character, honesty,** and **social responsibilities**.

Bennett, William J. *The De-Valuing of America.* New York: Simon and Schuster, 1992.

Bennett, William J. *The Book of Virtues: A Treasury of Great Moral Stories.* Edited, with commentary, by William J. Bennett. New York: Simon Schuster, 1993.

Bryk, Anthony S., ed. The Moral Life of Schools. *American Journal of Education*, February, 1988.

Character Education. Wisconsin Center for Educational Research, Madison. National Center for Effective Schools. *Focus in Change*, n15 Sum 1994. ED374503. Character education is a contentious and fractionated topic, yet one that has been revisited with stubborn persistence in the history of American education. To explore the complexity of the character-education debate, this theme issue presents interviews with three national figures. First, a broad perspective is provided by Theodore R. Sizer, who believes character and intellect are inseparable, describes what good character must be, and discusses the need to restructure education. In the second interview, Kevin Ryan, director of the Center for the Advancement of Character and Ethics at Boston University, seeks a return to a classical curriculum. He believes that study of the great works of literature and history can provide a "moral compass" that is lacking in today's public schools and society. In the third article, James Leming, professor of curriculum and instruction at Southern Illinois University, provides a historical overview of character-education efforts in the United States. He explains why in times of social unrest public attention turns to schooling and character development, and examines the issue of indoctrination.

Dewey, J. (1934). *A common faith.* New Haven, CT: Yale University Press.

Education Commission of the States. (1985). *Civic Virtues and Character Development among Youth. A Leadership Symposium Hosted by the Education Commission of the States* (Philadelphia, Pennsylvania, July 24, 1985). No. CD-85-1. Denver, CO: Author. A belief that teachers and the school environment cannot be neutral forces in terms of shaping attitudes and behavior, that a publicly supported school should make no apology for trying to help young people understand and incorporate into their lives those civic virtues that almost everyone agrees are important to a democracy, plus a perceived need for more dialogue and research in this area underlies this symposium on the topic of values education.

Elam, Stanley. *How America Views Its Schools: The PDK/Gallup Polls*, 1969-1994. Bloomington, Indiana: Phi Delta Kappa Educational Foundation, 1995.

Etzioni, Amitai, Marvin W. Berkowitz, and W. Bradford Wilcox. *Character Building for a Democratic, Civil Society.* Alexandria, Va.: Character Education Partnership, 1995.

Gallup, G. (1975, December).The seventh annual Gallup Poll of public attitudes toward public schools. *Phi Delta Kappan*, 57, 227-41.

Gallup, G. (1980, September). The twelfth annual Gallup Poll of public attitudes toward public schools. *Phi Delta Kappan*, 62, 39.

Haynes, Charles C. Character Education in the Public Schools, in Charles C. Haynes, ed., *Finding Common Ground. A First Amendment Guide to Religion and Public Education.* Nashville: The Freedom Forum First Amendment Center at Vanderbilt University, 1994.

Huffman, Henry A. (1994). *Developing a Character Education Program: One School District's Experience.* Association for Supervision and Curriculum Development, 1250 N. Pitt Street, Alexandria, VA 22314 (Stock No. 1-94225: $13.95). ED377574. This book tells the story of a character-education effort implemented in Mt. Lebanon, Pennsylvania. It is asserted that school board members, administrators, faculty, classified staff, parents, and students all have key roles in developing a districtwide ethos that supports the core ethical values at every opportunity.

Laming, James S. (1993). In Search of Effective Character Education. *Educational Leadership*, v51 n3 p63-71. EJ472610. Summarizes major trends in character education in U.S. classrooms, beginning with an early twentieth-century "Children's Morality Code," and progressing through 1950s moral and values education, three past decades of drug and sex education programs, and current efforts to develop valid program evaluation methods.

Lickona, Thomas. *Educating for Character.* New York: Bantam Books, 1991.

Lickona, Thomas. (1993). The Return of Character Education. *Educational Leadership*; v51 n3 p6-11. EJ472598. Concern over the moral condition of American society is spawning a new character-education movement requiring teachers to create a moral community, practice moral discipline, foster classroom democracy, teach values through the curriculum, stress cooperative learning and conflict resolution, and foster caring beyond the classroom.

Lockwood, Alan L. (1993). A Letter to Character Education. *Educational Leadership*, v51 n3 p72-75. EJ472611.

Lockwood, Alan L. (1991). Character Education: The Ten Percent Solution. *Social Education*, v55 n4 p246-48. EJ431871. Criticizes character education programs that tend merely to present moral values to students, believing this produces socially responsible behavior. Argues listing values is simplistic and ineffective. Recognizes the situational complexity that confounds making moral choices. Suggests character education must contend with value conflicts and guide students toward reasoned positions on value issues.

London, Perry. (1987). Character Education and Clinical Intervention: A Paradigm Shift for U.S. Schools. *Phi Delta Kappan*; v68 n9 p667-73. In response to changing social norms and "psychosocial epidemics" disrupting children's lives, schools must become more important agents of character development, providing education in civic virtue and personality adjustment. Includes 24 references.

McAvoy, Brenda. (Ed.). (1987). *The Principal as Academician: The Renewed Voice.* Atlanta: Georgia State University, Principals Institute. ED352310. This collection of essays was written by principals who participated in the 1986-87 Humanities Seminar sponsored by the Principals' Institute of Georgia State University.

McClellan, B. Edward. *Schools and the Shaping of Character: Moral Education in America, 1607 to the Present.* Bloomington, Indiana: ERIC Clearinghouse for Social Studies, 1992.

McKay, Roberta. (1994). Character Education: A Question of Character. Current Concerns. *Canadian Social Studies*, v28 n2 p46-47. EJ480304. Examines recent developments related to the teaching of values in public schools. Maintains that the character education movement supports direct teaching of a set of core values designed to foster civic virtue. Discusses the "six pillars of character" being promoted in the United States by the Character Education Partnership.

National School Boards Association. (1987). *Building Character in the Public Schools. Strategies for Success.* NSBA Leadership Reports, 1987-2. Alexandria, VA: Author. The National School Boards Association proposed to the United States Department of Education a project, "Building Character in the Public Schools," designed to enhance character development in the schools through involvement of more than 15,000 local school boards in this country. Appended are: (1) a list of resources; (2) 16 different sample policies; and (3) sample implementation aids.

Newman, Anabel P. (1985). *Twenty Lives Nineteen Years Later: A Longitudinal Study (1964-1983) of the Impact of Literacy on the Occupations, Schooling, and Educational Growth of Young Adults Who Were Low-Reading Readiness in First Grade with Special Attention Given to Model, Motivation, Interest, Perseverance, and Pressure as Aspects of Background and Mental Environment.* Indiana University, Language Education Department. The five chapters of the report explain the background and need for the study; describe related research that showed that the intangible variables of model, motivation, interest, perseverance, and pressure played a large part in the development of the young people.

Nucci, L. (1989b). *Moral development and character education: A dialogue.* Berkley, CA: McCutchan Publishing Corp.

Purpel, D., & Ryan, K. (Eds.). (1976). *Moral education...It comes with the territory.* Berkeley, CA: McCutchan Publishing Co.

Rosenblatt, Roger. Who'll Teach Kids Right From Wrong? The Character Education Movement Thinks the Answer is the Schools. *The New York Times Magazine*, April 30, 1995.

Simpson, E. (1989). *Good lives and moral education.* New York: Peter Lang.

Spears, H. (1973, September). Kappans ponder the goals of education. *Phi Delta Kappan*, 29-32.

Teplitsky, Alan. (1987). *Life, Literature, and Character: Some Cornerstone Principles.* Paper presented at the Annual Meeting of the National Council of Teachers of English Spring Conference (6th, Louisville, KY, March 26-28). Seven cornerstone principles appear to be universally involved both in the lives of literary characters and in the kind of heart-deep character development which educators try to nurture in students through the English curriculum. The seven principles are: **design, authority, conscience, love, power, destiny,** and **wisdom**. The principles suggest a possible thematic scope and sequence for a complete literature curriculum, both within and between grade levels. Within each grade level the central theme could be examined in the light of each of the other principles. Presented in this way, the cornerstone principles would generate a kind of spiral curriculum of morally educative units, each year adding to the students' understanding of important social and ethical values. Year after year, they can be engaged in a vital and personal experiencing of literature, be asked questions that require them to come to grips with some universal principles of character, and be motivated toward an active involvement in solving personal and community problems. Educators must recognize that character development is a lifelong process, and that there are more key factors outside the classroom than in it.

Walsh, Kevin. (1990). *The Three Dimensions of Education. Paper presented at the Annual Meeting of the Pennsylvania School Boards Association* (Lewisburg, PA, July 19-21). Three dimensions of education—development of knowledge, training of mental abilities, and development of character—and their implications for social and individual good are discussed in this paper. A recommendation is that knowledge development should be based on cultural knowledge and should stress student **effort** over whatever interests the child already happens to have. **Mental discipline**, or learning how to complete **responsibility**, is the central premise of the training of mental ability.

Wilson, James Q. *On Character.* Washington, D.C.: The AEI Press, 1991.

Wilson, James Q. *The Moral Sense.* New York: The Free Press, 1993.

Wynne, Edward A. (1995). Transmitting Character in Schools—Some Common Questions and Answers. *Clearing-House*, v68 n3 p151-53. EJ498919. Presents 14 questions and answers that deal with moral education and character formation in particular schools and classrooms.

Wynne, Edward. (1986). Character Development: Renewing an Old Commitment. *Principal*; v65 n3 p28-31. Growing public concern with student discipline, increases in student suicide rates, homicides, and high pregnancy rates of teenage girls are causing educators to give renewed attention to the concept of "character development" in public education.

Wynne, Edward, & Walberg, Herbert. (1985-1986). The Complementary Goals of Character Development and Academic Excellence. *Educational Leadership*; v43 n4 p15-18. Academically successful schools need to master student discipline and accept that character development is as important as academic development. Provides recommendations on how schools can do both.

Youngs, Bettie B. (1993). Self-Esteem in the School: More than a "Feel-Good" Movement. *NASSP Bulletin*, 76(549), 59-66. The six vital ingredients of student self-esteem are physical safety, emotional security, identity, affiliation, competence, and mission.

Philosophical Issues

Beller, Edward. (1986, August). Education for Character: An Alternative to Values Clarification and Cognitive Moral Development Curricula. *Journal of Educational Thought*; v20 n2 p67-76. Discusses

the weaknesses inherent in Sidney Simon's values clarification method and Lawrence Kohlberg's cognitive moral development method, suggesting that single class, isolated instruction overlooks the affective, unconscious elements of character formation. Recommends an alternative holistic approach based on John Locke's concept of all education as education for character development.

Miller, Peter J.; Kim, Ki Su. (1988). Human Nature and the Development of Character: The Clash of Descriptive and Normative Elements in John Stuart Mill's Educational Theory. *Journal of Educational Thought*; v22 n2 p133-44. Discusses John Stuart Mill's belief in the development of character as a solution to social problems and a worthy educational ideal. Concludes that Mill's belief in education's power to perfect human nature through character development could not be realized within the framework of his anthropological views of human kind.

Taylor, Michael R. (1982). *Character and autonomy: The paradox of moral education.* Dissertation Abstracts International, Vol 43(3-A), 827.

Statewide Efforts

Arizona State Department of Education. (1990). *Character Development in the 90s: A Reaffirmation of Values. Teaching Values in Arizona Schools. The Report of the Task Force on Values in Education for the State of Arizona.* Phoenix: Author. This document begins with a summary of the task force report, along with a list of suggested common core values, recommendations for development and implementation of a values instruction program, and an historical perspective on values instruction. This report states and develops 10 consensual premises underlying values instruction: (1) that values need to be taught; (2) that society supports an increased role for the public school in values instruction; (3) that values instruction needs to be defined; (4) that a common core of values exists within our society; (5) that values play a role in education and that teachers and administrators play a part in transmitting values; (6) that values are taught implicitly and explicitly throughout the curriculum, by instruction, practices, and personal example; (7) that educators should be aware of differing values and ethics of the community; (8) that knowledge from research in values education and child development should be considered in developing a program; (9) that goals of values instruction should be established in terms of student behavior and character development; and (10) that a recognized philosophy of values instruction and commitment to its implementation should be adopted and implemented. A bibliography is included.

Beswick, Richard. (1992). *Character Education.* OSSC Bulletin, 35(9). Although there has been reluctance to support direct methods of teaching moral values and character traits, due in part to lack of consensus about whose values should be taught, a national call to rethink that trend has begun to be heard. An up-to-date account is provided of the recommendations of the Oregon State Board of Education to mandate character education throughout Oregon, by December 1992, along with suggestions on policy and implementation. This publication explores the need for character education and shows how a direct approach can work in an interdependent and multicultural world. The appendix lists seven sources of information on programs and curriculum.

Ohio State Department of Education. (1990). *Character Education in Ohio: Sample Strategies.* Columbus: Author. (Document no.: ED350196). The Ohio State Department of Education has identified 10 basic values for which students are to strive. These individual character traits are **compassion, courtesy, tolerance,honesty, self-discipline, diligence, responsibility, self- respect, courage,** and **integrity**. This guide provides sample strategies for educators to help them to develop these traits in their students. Contains a sample character trait inventory. A sample needs assessment instrument is provided. It is to be used in conjunction with the character trait inventory to target aspects of the general school and classroom environments where action may be needed to ensure that individual character traits are being addressed. School districts are encouraged to appoint a broad-based advisory committee to review the State Board's report, determine the community's values, and develop strategies for incorporating these values in the schools.

Thomas, Glen; Roberts, Caroline. (1994). The Character of Our Schooling. *American School Board Journal*, v181 n5 p33-35. EJ483404. A comprehensive character education program produces students who understand moral character and incorporate this knowledge in their actions. California advocates coursework in history, the social sciences, and language arts that connects students to political, social, and ethical issues central to our society. Cites examples of projects in four states that reinforce character education.

Elementary grades

Lickona, Thomas. (1989). Character Development in Elementary-Grade Children. *Religion & Public Education*; v16 n3 p409-17. Identifies goals of character development for elementary school children. Offers four processes that promote positive social growth and moral maturity: (1) building self-esteem and a sense of community; (2) learning to cooperate and help others; (3) reflecting on moral choices; and (4) participating in decision making. Suggests how teachers have implemented these processes.

Lickona, Thomas. (1988). Educating the Moral Child. *Principal*; v68 n2 p6-10. Spurred by an impending morality crisis, moral education is making a comeback. Gallup polls indicate that over 80 percent of parents want public schools to teach moral values. This article shows how to promote **respect** and **responsibility** as the fourth and fifth "R's." Insets list values and character development objectives.

Lickona, Thomas. (1988). Four Strategies for Fostering Character Development and Academics in Children. *Phi Delta Kappan*; v69 n6 p419-23. Discusses three goals of character development for elementary school children: promoting (1) cooperative relationships and mutual respect; (2) moral agency; and (3) a moral community based on fairness, caring, and participation. Explores teaching strategies for building self-esteem and fostering cooperation, moral reflection, and participative decision making. Incudes five references.

McKee, Patricia; And Others. (1986). A Salute to Success: The Elementary School Recognition Program. *Principal*; v66 n1 p14-19. The national Elementary School Recognition Program. The program's goal was to focus national attention on schools providing high-quality instructional and character development programs. This article lists the 270 winning schools by state.

Schaps, Eric; And Others. (1985-1986). A Program that Combines Character Development and Academic Achievement. *Educational Leadership*; v43 n4 p32-35. Describes the Child Development Project in California, which holds that academic and character education are equally important goals for schools. The project has been established to produce long-lasting effects on children's "prosocial" development.

Middle grades

Honig, Bill. (1988). *Middle Grade Reform. Social Education*; v52 n2 p119-20. Discusses California's Middle Grade Task Force and its report, "Caught in the Middle: Educational Reform for Young Adolescents in California Public Schools." Describes the 1987 revision of the California history-social science framework which emphasizes character development through studying the moral and ethical struggles of literary and historical figures.

High School

Bauer, Rodney W. (1992, January). *Correlates of student character development in a small high school.* Dissertation Abstracts International, Vol 52(7-A), 2491.

Gecan, Carolyn; Mulholland-Glaze, Bernadette. (1993). The Teacher's Place in the Formation of Students' Character. *Journal of Education*; v175 n2 p45-57. EJ488879. Describes the Jefferson Institute on the Foundations of Ethics in Western Society, a program of the Fairfax County (Virginia) high schools to provide teachers with a surer grasp of ethics to help them foster a school climate in which students consider issues of "right behavior."

Kessler, Glenn R., & Ibrahim, Farah A. (1986, Spring). Character development in adolescents. *Adolescence*, Vol 21(81), 1-9. Explored the effect of a program consisting of communication and counseling skills, assertiveness training, and moral dilemmas on the character development (i.e., **moral reasoning, ego development,** and **assertiveness**) of 54 high school seniors.

Maryland State Department of Education. (1989). *Bridge to the Future. Addressing The Needs of Students At Risk during the High School Years.* Technical Team Report. Submitted to the Commission for Students At Risk of School Failure. Baltimore: Author. This report analyzes practices and conditions that seek to prevent at-risk behaviors among adolescents. Discussion begins with a description of the developmental tasks that adolescents need to complete before they can assume productive adult roles in society. While two conflicting views of adolescence are noted, the capacity of young people to change is supported. The report examines characteristics of home, school, and community environments that support the healthy physical, emotional, social, cognitive, and character development of adolescents. The report then outlines a process for identifiying at-risk adolescents and highlights some intervention designs for youths already displaying at-risk behaviors. Interventions include academic support, pupil services and social services supports, career preparation and experiential learning, schools of choice, and school reorganization. Concluding discussion concerns two challenges to those attempting to make changes that will benefit high school students. For each challenge, barriers that will need to be dealt with are listed. Forty-three profiles of intervention programs that serve as examples across the nation are appended.

University/College Age

Bliming, Gregory S. (1990, Summer). Developing Character in College Students. *NASPA Journal*; v27 n4 p266-74. Examines four problems associated with developing character in college students: two concerned with **moral cognition**, or knowing what is right, and two concerned with **moral action**. It then reviews educational programs concerned with moral action, and provides suggestions for designing character development strategies.

Dalton, Jon. (Ed.). (1985). *Promoting Values Development in College Students.* Monograph Series, Volume 4. Columbus, OH: National Association of Student Personnel Administrators, Inc. Document no.: ED272803. This monograph was written to examine the significance of recent moral development theory and research for college student development and to demonstrate ways in which these findings can be incorporated into student affairs programs and services.

Klingman, Barbara A. (1992, May). *The call of the wild: Investigating the relationship between adventure education, character development, and the college curriculum.* Dissertation Abstracts International, Vol 52(11-A) 3836. Moral and Ethical Development on the College Campus. A Symposium. (1985). Bowling Green State Univ., Ohio. ED267709. Issues concerning student moral and ethical development during college are considered in three papers from a symposium sponsored by Bowling Green State University as part of the Academic Outcomes Project. Four major questions are addressed: the college's role in promoting students' moral and ethical development; what constitutes moral and ethical development in young adults and adults in general; the degree to which this type of development occurs among college students; and what types of collegiate experiences promote or inhibit students' moral and ethical development.

Whiteley, John M.; Yokota, Norma. (1988). *The Freshman Year Experience. Character Development in the Freshman Year and over Four Years of Undergraduate Study.* South Carolina Univ., Columbia. Center for the Study of the Freshman Year Experience. Document no.: ED318323. The study reviews the impact of the freshman year and 4 years of undergraduate study on the formation of character and its progression from late adolescence to young adulthood. Much of the empirical data used is drawn from the Sierra Project, a study originating in the 1970s that addressed traditional obstacles in higher education in meeting its responsibility for character development through curriculum intervention and longitudinal research. Specific aspects of character development studied include changes in **moral maturity, ego development,** and **principled thinking** during the course of undergraduate study. The ways in which the context for promoting personal development can be changed are examined, and the elements of the Sierra Project curriculum considered central in this effort are outlined. Includes 35 references.

Other cultures

Bailey, Becky, & Lee, Gi-Hyoun. (1992). *Early Childhood Education in Korea.* Paper presented at the Conference of the Florida Association for Children Under Six (Orlando, FL, September). (Document no.: ED354069) The Korean kindergarten curriculum involves a mixture of Japanese, American, and Korean methods. The **Japanese** influence is reflected in the use of large group instruction and

an **expectation of uniformity** from the children, influences from the **United States** include a consideration for children's **individual interests**, and the **Korean** influence is seen in a focus on **self-esteem, Korean culture, and a strong Korean identity**. Three major cultural factors which contribute to the character of Korean children are Confucian ideology, Korea's history as an agricultural country, and the value Korean culture places on the group. Korean children express their love and respect for teachers differently than do American children, and are taught to be quiet and obedient.

Long, Delbert H. (1984). Soviet Education and the Development of Communist Ethics. *Phi Delta Kappan*; v65 n7 p469-72. Surveys characteristics of the Soviet philosophy of education, which emphasizes character development consonant with Communist Party goals.

Leming, James S. (1994). Character Education and Multicultural Education: Conflicts and Prospects. *Educational Horizons*, v72 n3 p122-30. EJ490501. Ideology hinders compromise between proponents of character education and multicultural education. The future lies in seeking common ground, which will not be the same for all communities, must meet constitutional requirements, and will not please all stakeholders.

Lickona, Thomas; Skillen, James W. (1993). Is Character Education a Responsibility of the Public Schools? *Momentum*; v24 n4 p48-54. EJ474739. Provides a point/counterpoint investigation into appropriateness of character education as a function of public schools. Lickona describes the implementation and success of various character education curricula across the country, while Skillen suggests that public schools may not be sufficiently pluralistic in their approach to support such education, thereby alienating some of their constituents.

Pine, Gerald J.; Hilliard, Asa G., III. (1990). Rx for Racism: Imperatives for America's Schools. *Phi Delta Kappan*; v71 n8 p593-600. Racism, prejudice, and discrimination are sabotaging our nation's efforts to provide a high quality education for all children. The consequences of institutional racism and monocultural education are pervasive and profound. Schools must increase the pool of minority teachers, develop a multicultural curriculum, improve pedagogical practice, and teach character development. Includes 41 references.

Pollak, Susan. (1982). *Traditional Indian Education.* Cambridge, MA: Harvard University, Graduate School of Education. Bernard Van Leer Foundation, The Hague (Netherlands). Paper from the Project on Human Potential. From the earliest historical period up to the present, Hindus have linked education with religion. This paper examines the evolution of the Hindu educational system from the Vedic period (up to 1000 B.C.) to the present. Topics covered include the historical development of the Hindu education from the earliest period when it consisted of recitation of the Vedas to the Brahmana period which led to the development of the Laws of Manu, the rule of religious and social life for Hindus, and later periods. Other areas discussed are teaching methods and objectives in traditional primary schools, the central position of the student-teacher relationship, higher education from the Vedic period to 1200 A.D., and teaching methods used in an educational system emphasizing memorization. A seven-page list of project research papers concludes the document.

Torney-Purta, Judith. Education on Multicultural Settings: Perspectives from Global and International Education Programs, in W.D. Hawley and A. W Jackson, eds., *Toward a Common Destiny: Improving Race and Ethnic Relations in America.* San Francisco: Jossey Bass, 1995b, pp. 341-370.

Wharton-Boyd, Linda P. (1983). The Significance of Black American Children's Singing Games in an Educational Setting. *Journal of Negro Education*; v52 n1 p46-56. Discusses how Black children's singing games may be applied to enhance education in the areas of (1) curriculum content and philosophy; (2) teaching strategies; (3) child assessment; (4) character development; and (5) development of self-expression.

Bibliographies

Cochrane, Don. (1988). Bibliography on Moral Development, Values Education, and Character Development. *Moral Education Forum*; v13 n1 p14-30. Provides a bibliography on moral development, values education, and character development.

Selected References. (1988). A Special Report: Developing Character. *Principal*; v68 n2 p28-29. Provides a bibliography of 41 books and reports on character development themes such as values education, civic responsibility, family and societal influences, ethical instruction, traditional American and religious values, and parental involvement.

www.ecnet.net Character Education home page.

Non-profit agencies

Character Education Institute (CEI). Provides character education curriculum for grades K-9 and inservice. 8919 Tesoro Drive #575, San Antonio TX 78217-6253. (210) 829-1727.

Jefferson Center for Character Education. Curriculum focuses on **honesty, respect, responsibility, integrity, courage, caring, justice, politeness**. Results of an independent evaluator on results in Los Angeles USD. 2700 E. Foothill Blvd #302, Pasadena CA 91107. (818) 792-8130.

Children of the World (Campus Crusade for Christ), North American School Project. Provides curriculum for public and Christian schools. Example of what religious organizations want in the public schools. Focuses on Judeo-Christian values: **compassion, care, honesty, promise-keeping (integrity), trust, forgiveness, freedom of choice, respect, obedience, responsibility**. 910 Calle Negocio #300, San Clemente CA 92673. (714) 361-7575. www.character.com/cotw

Language minority K-12 students in California and in Sacramento County, with percentage of LEP students

R30 1995	Sacramento County			California		
	LEP	FEP	%LEP	LEP	FEP	%LEP
Arabic	106	93	53%	5,087	5,914	46%
Armenian	218	15	94%	15,106	5,980	72%
Cantonese	2,205	968	69%	23,954	24,390	50%
Hindi	827	203	80%	3,493	3,815	48%
Hmong	5,087	490	91%	30,345	5,194	85%
Japanese	62	54	53%	4,998	5,622	47%
Khmer	318	60	84%	21,028	8,071	72%
Khmu	-	-		359	128	74%
Korean	231	288	45%	15,879	22,881	41%
Lahu	-	-		532	30	95%
Lao	1,147	225	84%	10,745	4,506	70%
Mandarin	142	127	53%	9,109	17,110	35%
Mien	1,758	175	91%	5,093	818	86%
Persian/Farsi	124	181	41%	5,591	10,845	34%
Pilipino/Tagalog	564	394	59%	21,765	37,477	37%
Portuguese	92	56	62%	2,677	4,196	39%
Punjabi	329	139	70%	5,063	3,482	59%
Russian	2,141	111	95%	6,675	3,504	66%
Samoan	121	20	86%	2,000	1,889	51%
Spanish	8,257	2,291	78%	990,801	386,822	72%
Taiwanese	9	15	38%	596	1,312	31%
Thai	16	19	46%	1,708	1,984	46%
Tongan	77	40	66%	1,617	968	63%
Ukrainian	716	65	92%	885	99	90%
Urdu	90	48	65%	1,472	1,869	44%
Vietnamese	2,955	753	80%	48,907	28,260	63%
Other	1,336	702	66%	27,497	40,677	40%
Total	**28,928**	**7,532**	**79%**	**1,262,982**	**627,843**	**67%**

"LEP" = limited in understanding, speaking, reading, or writing English. "FEP" = fluent in understanding, speaking, reading, and writing English.

Trip to Laos

A tour designed for teachers who want to learn more about Laos. Visits to the homelands to the major ethnic groups are planned, where teachers will learn about the life, culture, beliefs, and economy. Other sites include Dong Dok Institute, teacher training colleges in Luang Prabang, Pakxe, and Savannakhet; That Luang, the Plain of Jars, the Royal Palace, Wat Pu at Champasak and the wat at That Phanom; the morning market in Vientiane.

The cost of the trip is $2,500, which includes all travel, hotels, river crossings, and visas. Food, individual trips, tips, airport tax, and incidentals are not included. Credit is available at additional cost. Professor Rbt Phillips, 974-1374, 278-6109.

June 20	Leave Sacramento for Laos
June 21	Arrive Bangkok
June 22	Fly to Vientiane; meet cultural attaché, tour.
June 23-24	Vientiane. Tour, lectures, visit with teachers.
June 25	Lectures; fly to Xieng Khouang.
June 26-29	Plain of Jars; villages. Luang Prabang.
June 30	Fly to Vientiane.
July 1-2	Fly to Pakse; lectures; meet with teachers.
July 3	River trip to Wat Pu (Champasak)
July 4	Travel to Pakxe; market.
July 5	Van to Savannakhet, visit villages.
July 6	Cross Mekong to Thailand (Mukdahan)
July 7	Van to Khon Kaen
July 8	Return to Bangkok
July 9	Leave Bangkok for US

Humorous English Mis-translations

Posted on Rec.Humor By: Anonymous

In a Bucharest hotel lobby: "The lift is being fixed for the next day. During that time we regret that you will be unbearable."

In a Leipzig elevator: "Do not enter the lift backwards, and only when lit up."

In Akko, Israel: "Lamp Chops"

In a Belgrade hotel elevator: "To more the cabin, push button for wishing floor. If the cabin should enter more persons, each one should press a number of wishing floor. Driving is then going alphabetically by national order."

In a Paris hotel elevator: "Please leave your values at the front desk."

In a hotel in Athens: "Visitors are expected to complain at the office between the hours of 9 and 11 A.M. daily."

In the lobby of a Moscow hotel across from a Russian Orthodox monastery: "You are welcome to visit the cemetery where famous Russian and Soviet composers, artists, and writers are buried daily except Thursday."

On the menu of a Swiss restaurant: "Our wines leave you nothing to hope for."

On the menu of a Polish hotel: "Salad a firm's own make; limpid red beet soup with cheesy dumplings in the form of a finger; roasted duck let loose; beef rashers beaten up in the country people's fashion."

Outside a Hong Kong tailor shop: "Ladies may have a fit upstairs."

In a Rhodes tailor shop: "Order your summers suit. Because is big rush we will execute customers in strict rotation."

A sign posted in Germany's Black forest: "It is strictly forbidden on our black forest camping site that people of different sex, for instance, men and women, live together in one tent unless they are married with each other for that purpose."

In and advertisement by a Hong Kong dentist: "Teeth extracted by the latest Methodists."

In a Czechoslovakian tourist agency: "Take one of our horse-driven city tours - we guarantee no miscarriages."

In a Bangkok temple: "It is forbidden to enter a woman even a foreigner if dressed as a man."

In a Copenhagen airline ticket office: "We take your bags and send them in all directions."

In a Norwegian cocktail lounge: "ladies are requested not to have children in the bar."

In a Budapest zoo: "Please do not feed the animals. If you have any suitable food, give it to the guard on duty."

From a brochure of a car rental firm in Tokyo: "When passenger of foot heave in sight, tootle the horn. Trumpet him melodiously at first, but if he still obstacles your passage then tootle him with vigor."

Two signs from a Majorcan shop entrance:
"English well talking."
"Here speeching American."

Southeast Asia Community Resource Center Update

The Center is proud to announce that one more year of operation has been underwritten by a small subgrant from the Emergency Immigrant Education Program, through Hector Burke, state consultant for refugees and immigrants. This subgrant provides clerical support for the checkout of materials. In addition,one copy *Context* will be provided at no additional cost to the district coordinator for the EIEP program in districts that have newcomer immigrant populations in California, and Dr. Lue Vang will provide telephone cultural assistance to EIEP districts with Hmong populations.

We would like to thank those of you who took time to let the California Department of Education know about the past usefulness of the SEACRC's services.

Contact: 2460 Cordova Lane,
Rancho Cordova CA 95670.
(916) 635-6815, fax (916) 635-0174,
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The Yamada Language Center maintains an archive of fonts. This page is designed to assist users who wish to display or type non-English fonts on their computers. If you have questions, please read our FAQ.

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The Yamada WWW Language Guides are the definitive guide to language resources on the World Wide Web. In the Guides, you will find pointers to WWW sites, links to our Font Archive, Links to our annotated list of language related news groups, and links to language related mailing lists (coming soon).

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+Esperanto
+Old Gaelic/celtic
+Georgian
+Germanic Scripts
+Greek
+Hawaiian
+Hebrew
+Hindi
+Icelandic
+Inuit/Inuktitut
+Japanese
+Korean
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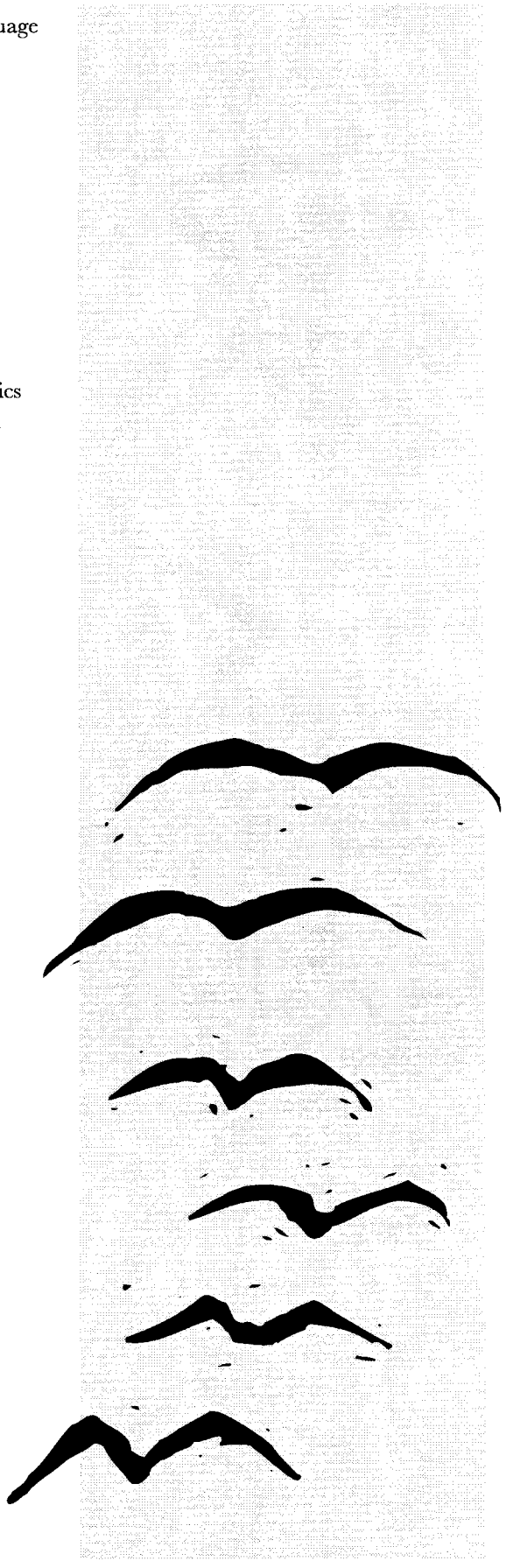

Refugee Educators' Network

This group of educators
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to share information
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Join us!

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May 16, 1996

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#9411 *Parent Involvement in School: A Handbook for Language Minority Parents & School Personnel (Vietnamese Glossary & Summary)*, Huynh Dinh Te, 1994. $5.00. No carton discount.

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